

## ***BINSYOUWI, A GENDER DISCOURSE OF BIAK WOMEN SOCIAL POLITICS ROLES IN SOCIETY: IDENTITY, HEGEMONIC AND INTERSECTIONALITY***

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### ABSTRACT

*The focus of this article is the study of Biak women's discourse, Binsyouwi, a contextualised narrative of Biak women, living a feminist life. Sensational and structural oppressions are discussed with the interlocking 'walls' of gender, class and sexism exposed through local and historical narratives and cultural discourse analysis. Binsyouwi is explored to re-articulate agendas for feminist theory and activism in Biak Tribal, particularly their roles in politics, family/household and social life. In the context of a larger discourse on intersectionality, identity, and hegemony anchored in local discourse practices, the study focuses on the 'Mambri Bin' category, portraying her as an extraordinary and knowledgeable woman. It emphasises how important it is to address various forms of oppression to create conscious feminist subjectivities. The study uses intersectionality and gender discourse analysis to investigate the social and political story paradigms of the Binsyouwi figure in Biak society. To clarify the knowledge position of Biak women within their cultural and social setting, it examines feminist theories pertaining to discourse, hegemony, identity, and intersectional praxis in the context of intercultural communication. It also explores the difficulties and systemic power relations. The results show that a variety of factors, including capacity, political stance, economic reasoning, and historical fallacy, influence the levels*

*of stability, rationality, adaptability, and inclusivity. These aspects also appear as common characteristics in the discourse process. In this turn, to improve gender responsiveness in policies and planning, we support cultural communication techniques. This is imperative to address implicit cultural norms around hegemonic masculinity, which call for nuanced and comprehensive communication to reduce bias and promote gender mainstreaming in the development and governance systems*

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### INTRODUCTION

I begin this article with data from respondents' hit statements in the interviews' sessions, which

focused on three Biak women (i.e., respondents 2 to 4) who actively voiced female positions in Biak;

and one Biak man (i.e., respondent 1), a Head of the customary council of Biak and Papua. The purpose of the study is to understand the cultural political situations that is contested, in attentiveness through cultural discourse analysis to examine social identity, cultural underpinning and preferences on power mechanisms and

*"Women will never be leaders in Biak's social system."*

*(Interview data of Respondent 1, 2018)*

*"It was women who lead Biak to fight and defeat the Japanese army in WWII, her name was Angganetha Manufandu. She is a 'Binsyouwi' with a characteristic of 'Mambri Bin': a leader for Biak women. This recognition is given because she is a brave and visionary leader who cares about Biaks. Although she is not popular and widely known today, but she remains a figure/role model of 'a Mambri Bin' for Biaks."*

*(Interview data of Respondent 2, 2020)*

*"Biak women, in the Biak cultural systems, are not allowed to sit together with men in the same room whilst the process of discourse. They (women) are allowed to listen, from the next room, and occasionally, their opinions are also asked, notably Binsyouwi, when they (men) could not meet common ground or solution ... and to encounter this, I create 'Binsyouwi' community, to encourage Biak women to take part in politics. Given, Biak women are still lack of involved in politics ... even in the Biak Customary Council, I was the only woman amongst the 32 male members, who was once appointed as a chairperson in the Biak customary council meeting in 2008, to discuss female roles in Biak Society ... and this rarely happens in Biak customs (proud)"*

*(Interview data of Respondent 2, Biak, 2018 and 2019)*

*"There is a lot of shifted paradigms in Biak's cultural customs which increasingly marginalised female position in the Biak tribal social system today."*

relations and social inequalities in gender discourses. Regarding the social political positions and roles of Biak women, which tends to intersect with representation, identity, consumption, and production as women, as well as a member of society (Hall, James, Madsen, Mackay, & Negus, 1997).

*This condition provides some implications to current social issues in Biak, such as early age marriage, domestic violence, and polygamy."*

*(Interview data of Respondent 2, Biak, 2018)*

*"Binsyouwi is a title that only given for women who has married, so younger people or unmarried women are not entitled to be 'Binsyouwi'"*

*(Interview data of Respondent 3, 2021)*

*"I was born, live, and growth in Biak, and never live outside Biak, my father is Biak native, my mother is Balinese. But people call me 'Jawa', because of my face is not like most of Biak people (who has dark skin and curly hair). Here, everything that is different from Papuan, called 'Jawa'."*

*(Interview data of Respondent 4, 2019)*

There are many contested situations in gender discourses, from striving to break the wall of hegemony masculinity, quest for an equal position, hope to find adjustment through gender integration in reproducing a matrix of domination (Hamilton, Armstrong, Seeley, & Armstrong, 2019). However, the path hence the practice of discourse is still deployed towards sexism, race, and status, notably in how intersectionality of gender equality should be reproduced and regulated in the patriarchal ideologies (Collins, 2005).

Here, sensational, and structural oppressions are discussed with the interlocking 'walls' of gender, class and sexism exposed through local and historical narratives and cultural discourse analysis. In seeing how the substance of intersectionality which constitutes the interconnections and dilemma between social structures and cultural representations, sits as an

analytical strategy (e.g., how intersectional frameworks provide new angles of vision on social institutions, practices) and critical praxis (e.g., how social actors use intersectional for social justice project), faces a nuance and reciprocal of constructing social cultural phenomena, practices, and interpretations to complex social inequalities (Collins, 2015). Referring to the work of feminist scholars above such as Hall et al. (1997), Collins (2005, 2015), Hamilton (2019), the article will discuss a gender discourse on Binsyouwi, a representative Biak female figure, who is not only enacted as a role model, but also receive respect from male, hence has bargaining position in Biak society (interview data, 2018-2019).

To do so, the article, first, will describe what a Binsyouwi is, who can be a Binsyouwi, and how Biak women and society see Binsyouwi as a female figure. Second, how does Binsyouwi's position played out in socio-political life and discourse practices in Biak, whilst interfaces with masculine hegemony. Third, how intersectionality in feminist life is represented to reproduce 'Binsyouwi' through gender discourse and consumption in Biak's patriarchal culture and ideologies. From there, the study will reveal common attributes that emerged in the process of discourse. Particularly, to describe the unspoken cultural norms of Biak masculinity, and how intersectionality can be addressed and conveyed as an analytical strategy that provides new angles of gender discourse practices in Biak, including a critical praxis how social actors use intersectionality for social justice and gender responsive (Collins, 2015). Reflecting, women's social politics reposition in Biak's social politics. To address this, it is imperative to recognise the ecological nature of the issues, and advocate for a cohesive framework of policy, legislation and practice solutions that incorporate gender mainstreaming.

## METHODS

### Rationale, Significance, and Methodology

This research project aims to reveal the main contributory factors which influence the substance of intersectional of body knowledge regarding Binsyouwi position in social political of Biak society. To do so, the study examined participants' responses regarding Binsyouwi context figure that expressed in narrative and discourse practices. The challenges and systemics dynamics of power are also explore and investigated, encompassed individual subjectivities at intersectional location, such as social roles, identities of minority ethnic women which engaged with oppression of classism, and sexism.

Related to this, there are three significant aspects that are investigated and described in this article. Firstly, the assessment of cultural underpinnings and preferences that occur in Biak which reflect the social structures and value systems of the place are identified. Secondly, the power mechanisms and relations that are evident in their statements are assessed by exploring the connections between power structures and local people's narrative paradigm as reflected in discursive practice. The focus here is on the range of socio-cultural values and cultural-political factors at play in power structures and their effect on patterns of inclusion. This facilitates an understanding of the relationship between social identity and systems of power when cultural communication practices are applied in the process of negotiation. Thirdly, the nature of agent and agenda setting to promote the context of Binsyouwi in the process of discourse.

In terms of revealing the main contributory factors which influence the substance of intersectional of body knowledge. NVivo analysis and Cultural discourse analysis (CuDA) help the researcher to investigate the extended communication, symbols, forms, values, and norms that people use in places, cultures, and times, explaining cultural value systems, power mechanisms and relationships, and cultural communication styles and mechanisms. Notably, when the study is conducted to explore and

examine the narrative paradigms of cultural discourse process, in this case study Binsyouwi figure in Biak's society, socially and politically. As Carbaugh (p.14) argues, "The meaning of cultural discourses is symbols, actions, forms, rules that consisted in basic premises, namely being (identity), doing (action), relating (social relations), feeling (emotion), and dwelling (living in place)" (Scollo, 2011).

Related to the above, and referring to the research questions, the study examined participants' responses regarding Binsyouwi context figure that expressed in narrative and discourse practices. The discussion describes feminist theories toward discourse, hegemony, identity, and intersectional praxis in the scope of intercultural communication, to explain a conceptualise knowledge position of Biak women, contextually, relationally and reflexivity that oppressed in cultural and social structure. The challenges and systemics dynamics of power are also explore and investigated, encompassed individual subjectivities at intersectional location, such as social roles, identities of minority ethnic women which engaged with oppression of classism, and sexism.

The attributes that are exposed, presented, and summarised draw out the current dynamics of cultural communication practices and cultural-political situations in evidence at Biak society. These attributes describe aspects of the participants' conversing mechanisms, relationships, types of interactions, and cultural communication styles when engaging in participatory processes, referring again to the participants' thoughts, feelings, actions, and objectives.

Despite the imbalances of power between hegemonic masculinity and hegemonic femininity and the risks involved, as well as many criticisms of the processes of discourse and development in the substance of intersectional of body knowledge regarding Biak women social political roles in society. Their contributions and interventions are still believed to have the

potential to offer space to promote better equity, and inclusivity (Kyamusugulwa, 2013). To do so, this article also considers space as an active in making of discourse processes (Kindon, Pain, & Kesby, 2007), to build constituent in culture. This comes into play in later discussion sections that discuss the workings of the agents and their agenda setting in shaping and representing public space modernity and constituent widely. Here, space is viewed as more than a neutral container where these processes take place – it actively shapes the different ways that the Binsyouwi figure plays in social politics interaction in striving and shape the substance of intersectional of body of knowledge in society for gender equality, well-being, and social justice.

## RESULTS AND DISCUSSION

### **Binsyouwi in a Feminist life, A Gender Discourse of Identity, Hegemony, and Intersectionality**

Binsyouwi, a title for a role model woman, in contextualised narrative and materialism of feminist life of Biak women, that can be seen as a gender discourse of identity, intersectionality and hegemony. Bearing in mind, Binsyouwi's positioning is addressed to re-articulate agendas of feminist theories and activisms against the domineering of masculinity in discourse and cultural-political interactions related to the position of women in Biak. Centered on the characteristics of 'Mambri Bin', a brave and visionary woman, a figure who offering ways to move forward and carve deliberate feminist subjectivities, that a complement to the coercive power to a "whole fabric of society and [...] the complex of superstructures" (Gramsci, 2020, p. 12)

However, an acknowledgement as a Mambri Bin can only be given to married Biak women. And this is contested, especially among young people, who think Mambri Bin's should be awarded because of the credibility and contribution to the Biak community, regardless of whether they are married or not. As for the older

generation, the level of wisdom as Mambri Bin is inevitably related to factors of age, class, and status (i.e., married).

Respondent 2 argues even though Binsyouwi recognition can be given only to married women, however, the spirit of Binsyouwi need continually to be promoted and constructed among Biak women. Departing from this, the Binsyouwi community was then established and currently has 12,000 'female' members across Papua (Interviewed data, 2018). This is done not only to modulate feminist subjectivity in dealing with the hegemonic masculinity embedded in Biak's Tribal systems. But also, the action was taken, arguing that "... although women voices were often side-lined and not invited to speak, but women voices can be disseminated in many forms, such as in education and parenting, benefiting society generally and women specifically" (Interviewed data, 2018). Hence, on one side Binsyouwi is regarded as the way a woman positioned in the Biak society, and on the other side, woman as an active agent regarded this status given to them as a space for women to claim and represent their identity.

The platform of the Binsyouwi community is focusing on female empowerment to encourage gender integration per se, in socio-politics and discourse practices for well-being. The idea of instilling Binsyouwi values is also being adopt in different other kind forms, as messages, to be implemented in households, schools, apart from society, to be consumed with broader goals, especially those related to issues of education, economic, health, and gender (e.g., domestic violence). For example, teaching women areca nut sellers in Market about bookkeeping, so they can manage their income wisely. Strategically, the Binsyouwi community is also the way women exercising their agency to redefine and reconstruct the tradition conception of womanhood. Thus, women are not merely associated with their domestic roles but also their representation in public realm.

In this regard, Binsyouwi's representation is then explored and examine in 'highest theorists' of (social) identity, and culture discourse analysis, in describing, per se, 'intersectionality' (Collins, 2005; Crenshaw, 1989; May, 2015; Roth, 2013), and hegemony (Gramsci, 2020), to understand matrix domination (Hamilton et al., 2019) in that place. In a sense of how masculinity and femininity as organising features of social relations that are applied in patriarchal culture society, embedded within and constitutive of gender, race, ethnic, class, and sexual inequalities (Schippers, 2016). It conceptualised from (1) what men and women do (positivist/normative theories); (2) a fixed personality type resulting from socialisation (psychoanalytic, behaviourist, socialisation/social construction theories); to (3) an evolved and thus largely inherent or biological set of personality characteristics reflecting men's and women's respective roles in reproduction (functional, sociobiological, evolutionary anthropological theories).

Nevertheless, feminist theories challenges to these conceptualisations of masculinity and femininity, asserted that biological sex is distinct from gender. Gender is the social and cultural expectations and rules assigned to each sex as masculine and feminine role. Like normative and positivist definitions, feminist theorists focused their attention on masculinity and femininity as personality types and behaviour embodied by individual men and women, not just deeply cultural; they are also political (i.e., hegemony). These theorists were generally critical of masculinity, arguing that, within a male dominant or patriarchal social structure, masculinity is the embodiment of dominance and authority at the expense of others.

Related to the above, femininity and masculinity are understood to be deeply embedded in culture and politics and reflective and productive of power relations that systematically benefit men and are disadvantageous to women, produced and reproduced intersectionality. With this new

formulation of the role of masculinity and femininity in relations of inequality, sociological theories shifted from a taxonomy of the personality characteristics of men and women and instead focused on understanding masculinity and femininity as both an outcome of and contributing factor to interpersonal and structural gender inequalities. For this, Collins (2015, p. 1) argues to analyses intersectionality we need to understand situate power relations that played out in that place, and how the process of negotiate to produce and reproduce new knowledge and critical praxis have collective bargaining positions to promote and regulate gender integration and equality. Related to this, Binsyouwi, needs to be placed as a contextualised local narrative story in local discourse practice, tactically and purposively.

To do so, Connell (cited in Schippers, 2016), in her ground-breaking books, *Gender and Power* (1987) and *Masculinities* (1995), offered a new definition of masculinity, not as a personality type or essence, but instead as a location or place in social relations (the masculine position), embodied practice (embodying masculinity), and an idealised set of valued characteristics, called hegemonic masculinity. Connell's term hegemonic masculinity was defined as the characteristics and practices that, when embodied by men, secure their dominance and superiority over women (see interview data 1 statement, p. 1). In respond to this, Connell offered emphasised femininity as the place in social relations, embodied practices, and idealised set of characteristics associated with and expected of women. Here, embodying emphasised femininity of Binsyouwi set to occupy a position of collective bargaining in the hierarchical relationship to men (i.e., hegemonic masculinity), and among subordinate masculinities and marginalised masculinities (cited in Schippers, 2016).

In addition, Connell also reiterated that hegemonic masculinity is the organizing and legitimating logic for men's dominance not just in

interpersonal relationships, but also in establishing and legitimating the division of labor, the distribution of power and resources, desire and sexuality, and the symbolic realm of media production and distribution at all levels of social organisation from the most micro (e.g., the gendered self/identities, gendered embodiment), to the interactional (interpersonal relations), to the regional, and to the macro dynamics of global economies, politics, and media. For example, see figure 1 below.



Figure 1. Biak women daily activities: "Mama..mama Biak (married women in Biak called themselves 'mama/mother' instead of their own names) who prepare food for all events (for male and village activities) (Interviewed data, 2018, Biak Timur District)

Meanwhile, Schippers's (2016) theory focused specifically on the relationship between masculinity and femininity as complementary and hierarchical opposites. According to

Schippers, hegemonic masculinity is defined as the characteristics associated with boys and men that, when situated as dominant and superior to complementary, feminine characteristics, ensure and legitimate men's dominance over women. Hegemonic femininity consists, then, of the characteristics associated with girls and women that, when situated as inferior and subordinate to complementary, masculine characteristics, ensure and legitimate men's dominance over women. The relationship between hegemonic masculinity and femininity is sociologically significant, according to Schippers, because it is an organizing rationale or blueprint for setting up social relations.

Therefore, a refusal by women to complement hegemonic masculinity as superior and dominant, to reinforce gender inequalities between women and men in legitimation and stratification. Schippers suggested, disrupts the hierarchical and complementary relationship between hegemonic masculinity and hegemonic femininity and is constructed as contaminating to normal social relations. When women refuse to play the part of hegemonic femininity in relationship to hegemonic masculinity, they are labelled and socially sanctioned. Multiple and hierarchical femininities, then, are defined by how they complement hegemonic masculinity, not each other.

However, and because intersectionality constitutes and applies to diverse set of practices, interpretation, methodologies, and political orientations, I argue we cannot fully assume a fixed body of knowledge regarding intersectionality itself, whilst interfacing with hegemonic masculinity and hegemonic femininity. This is because intersectionality directs a self-reflexive eye that is not only on the substance of intersectional scholarship but also on the process that legitimated it constituted with subjective experiences, both in women and male, when seeing the interconnections between what counted as intersectionality, and the processes

that upheld changing and various definitions of it (Collins, 2015, p. 2).

Therefore, to present an intersectionality approach, we need to understand the dimensions of power, historical structural inequalities, and the role of social determinants and lived experience to inform a multidimensional, gender-informed response to this and future emerging gender opportunities for equality and integration, which I will discuss further in the next section below. In this context, this study considers women's agency to show that women are not a single entity. Indeed, hegemonic femininity is present through social practices in everyday life, but there are also women who try to respond critically to their status and position based on cultural traditions experienced by women, which need to be seen as women's efforts to escape from hegemonic power.

#### **A Gender Discourse and Political Space of Binsyouwi**

To draw out the substance of intersectional body of knowledge that produced with the process of subjective experiences which constituted with legitimation, stratification and various references that operate not as unitary, but as reciprocal construction of social phenomena that in turn shape complex social inequalities. Data was collected with ethnography observations and in-depth interviews, to identify/define how respondents are seeing their social political positions through a gender discourse and political space of Binsyouwi. And how intersectionality in feminist life is represented to reproduce 'Binsyouwi' through gender discourse and consumption in Biak's patriarchal culture and ideologies.

Related to the above, the focus of this discussion is to offer insights into the differential patterns of collective motivation and the responses of respondents regarding Biak women social political position in Biak social structures and power relations, and how Binsyouwi gender discourse can intervene and influence substance

view on gender equality and integration. Factors which emerged from the analysis in the present study, seen as the patterns, related to the aspects of the relationship between hegemonic masculinity and hegemonic femininity that reflected through their statement and perspectives. Representing their identity, power relationships, history in that place.

These patterns are considered in terms of intersectional notions between sensibility and understanding, between knowledge and objects, referring to what exists and is expected. They are influenced by various factors, including history, memory, place, and social structure and values (Lawler, 2014), which are widely believed to be the result of levels of social cohesion and reproduction and processes involving the so-called 'structuring structures' tied to a specific place, reflecting the identity of individuals as well as societies (Capozza & Brown, 2000; Nayak, 2017; Pain, 2004). To explore this, the study assesses identity and power relations through cultural discourse analysis as described below.

#### **A. Identity Assessment: Sense of Place**

Identity, in terms of both individuals and social groups, is performative, fluid, and dynamic. In order to understand social identity, according to Capozza & Brown (2000), the assessment not only explores cognitive behaviour and motivational processes within and between social groups. It also requires an exploration of patterns of behaviour and collective socio-cultural phenomena which produce similarities in values and norms related to perception, judgement, and behaviour (Tajfel, 2010). It has been argued that the concept of social identity can be used to describe the self-structure of individuals, as they are defined by categorical memberships, as well as the character of intergroup relations along with the relationship of the individual to the broader social structure (Tajfel, 2010).

Therefore, identity assessment can recognise the forms of intercultural dialogue or communication that occur in the process of

Binsyouwi discourse practices, where identities, intentions, claims, recognition, sovereignty, constitution, and paradigms of knowledge intersect and influence perspectives held regarding, for example, Biak women's socio-political disposition (Goodwin, 2014; Moran, 2018). In this sense, analysis of Binsyouwi discourse that are constructed and displayed in socio-cultural communication practices and actions, as meta-cultural attributes of both text and context, can reveal the nature of intersectionality and hegemonic of political space of Biak women which are in play (Alba-Juez, 2016, p. 46; Scollo, 2011).

Data were collected from participants concerning their life experiences, historical events, and socio-cultural-political practices, including systems, values, and relationships, that simultaneously produce social coherence (Capozza & Brown, 2000). The data is analysed to understand and interpret the meaning and significance of the context of the cultural dialogue and discourse at both subjective and objective levels. The aim is to capture both the features of political space and to infer the social meanings that occur in a social ecology, such as concerning identity, social class, race and ethnicity, gender and other salient variables, -prevailed common attributes that emerged in the process of discourse (Farrugia, 2015).

Meanwhile, the exercise of power in the process of discourse and legitimacy inevitably produces subjective effects in the process of negotiation, claims, recognition, and cooperation, that need to be regulated tactically. In turn, how the power mechanisms and relationships evident in the place operate in regulating and influencing the process of discourse is also assessed in this study.

#### **B. Assessment of Power Mechanisms and Relations**

The study investigates how power structures, and the production of knowledge are influence intersectional notions between sensibility and understanding regarding Binsyouwi discourse,

and gender socio-political space and position regarding the relationship between masculinity and femininity as complementary and hierarchical opposites, including how the process of negotiation within it? Who exercised power and whose ideas were presented and prioritised?

Related to the above, the focus of this discussion is the insights of the complex dynamics of Biak women's political space and social inequalities within the differential patterns of expressive systems which intersect between collective motivation, values and materialist bases, responding Biak women dilemma and intersectional substances, toward social structures, cultural representations and power relations in Biak society. Notably, how Binsyouwi gender discourse can intervene and influence substance view on gender equality and integration. Factors which emerged from the analysis in the present study, seen as the patterns, related to the aspects of the relationship between hegemonic masculinity and hegemonic femininity that reflected through their statement and perspectives. Representing their identity, power relationships, history in that place.

These patterns are considered in terms of intersectional notions between sensibility and understanding, between knowledge and objects, referring to what exists and is expected. They are influenced by various factors, including history, memory, place, and social structure and values (Lawler, 2014), which are widely believed to be the result of levels of social cohesion and reproduction and processes involving the so-called 'structuring structures' tied to a specific place, reflecting the identity of individuals as well as societies (Capozza & Brown, 2000; Nayak, 2017).

Additionally, the study thus considers in what respects the modernisation of society can be described from the standpoint of cultural and societal rationalisation and cultural politics. How the actors exercised levels of power, authority and action and the scalar hierarchies and spatiality were examined, leading to the

identification of three keyways in which power operates in the process of discourse. These are: (1) forms of knowledge representing objectivity or subjectivity in discursive practices; (2) modes of decision-making behaviour, such as 'who gets what' and 'who gets to decide' in social practice and institutionally (e.g., customary council), which also intersects with cultural politics and operational procedures; and (3) the power relations active in negotiation processes and applied in a particular place, culturally and politically (Reed & Bruyneel, 2010).

This analysis refers to how power works or is exercised in complex social dynamics, terms of mechanisms or systems, and how respondents' action in the process of discourse and legitimation or regulation. These issues were investigated in order to reconfigure and analyses (1) various directions: up and down hierarchies; (2) outwards across social groups and political borders; (3) various expressive systems within a framework of values, norms, symbols and materialist bases and reflected in participants' responses; and (4) backwards in time to consider historical and contextual factors that in turn shape complex social inequalities (Collins, 2015, p. 2).

Further details of the analysis and critical review regarding intersectionality of a gender discourse of Binsyouwi in advocating political space of Biak women, as individual and member of society, will be discussed and conceptualise below.

### **C. The substance of intersectional body of knowledge: a reciprocal construction of social phenomena between identity and power relationships**

To present an intersectionality approach, the focus of this discussion is to reveal the insights of the complex dynamics of Biak women's political space and social inequalities. This arguably intersect between collective motivation, values, and materialist bases where the unspoken cultural norms of Biak masculinity produced Biak women's dilemma and intersectional substances,

toward social structures, cultural representations, and power relations in Biak society. Notably, how Binsyouwi gender discourse can intervene and influence substance view on gender equality and integration.

Related to this, the results of analysis conducted through NVivo analysis and cultural discourse analysis show that there are several factors related to the levels of dimensions of stability, rationality, adaptability, and inclusivity that are highly likely prevailed as common attributes that emerged in the process of discourse. And in the case of Biak, the level of these four dimensions is low, which means the motivation or encouragement of Biak women in striving for hegemonic cultural ideals of femininity in reproducing a matrix of domination also tends to be low. This is reflected on the strong hegemonic femininity (i.e., individualism) among Biak women hence affects its intersectional perspective on gender equality and integration. As stated by respondent 2, 3, 4 below:

*"... I was the only woman amongst the 32 male members in Biak Customary Council..."*  
(Respondent 2, Interview data, 2018)

*"... younger people or unmarried women are not entitled to be 'Binsyouwi'"*  
(Respondent 3, Interview data, 2019)

*"... everything that is different from Papuan, called 'Jawa'..."*  
(Respondent 4, Interview data, 2019)

From limited participation rates to the stringent requirements of Binsyouwi, coupled with feelings of alienation and discrimination among Biak young women, the Binsyouwi figure appears to be exclusive, catering only to specific groups (e.g., married women). This exclusionary approach impacts how younger and unmarried women perceive the role of Binsyouwi in broader contexts such as gender necessities and gender equity in development and social change.

Respondents also emphasised the importance of intentionally recognising, documenting, and exhibiting the contributions of individuals in society rather than focusing solely on their social status (i.e., married vs. unmarried). Through driven gender mainstreaming initiatives in the local governance system, they proposed engaging Binsyouwi or their representatives to partake in decision-making processes to break down barriers and challenges to gender equity and address issues of class, sexism, and discrimination. Due to this, a critical oversight in Binsyouwi selection and implementation needs to expand and modify the selection criteria to boost the involvement of women in social politics and decision-making processes.

## CONCLUSION

*"The intersectional perspective allows us to recognize women striving to approximate hegemonic cultural ideals of femininity as actively complicit in reproducing a matrix of domination."*  
(Hamilton et al., 2019, p. 315)

The analysis and a critical review approach in this article deploy to reproduce a concept of the relations between masculinity and femininity in advocating women socio-political disposition toward hegemonic masculinity in community and between masculinity and femininity and among masculinity. Considering, how epistemic oppressions to Biak women socio-political position are still continually facing unspoken cultural norms of hegemonic masculinity claims and the complex of social inequalities that aims to understand.

At this stance, the representation, identity, consumption, and production women as individual, as well as a member of society constitutes the interconnections and dilemma between social structures and cultural representations. And this has an impact on the different levels of individualisation, motivation, and social production of women to promote

political space in causal relationships between masculinity and femininity. For example, as stated below.

*"I believe women's voices can be disseminated in various forms, benefiting society in general and women in particular for the future..." (Respondent 2, 2019)*

*Whilst others, "If I report my husband then who will feed us (my children) ... Also, this is embarrassing" (Interview data of domestic violence, 2018)*

Related to the above, the results showed there are several factors related to the levels of dimensions of stability, rationality, adaptability, and inclusivity, that predominantly prevailed in the process of discourse and legitimation. Influenced by the attributes of political position or status, economic or material reasoning, capacity, and historical fallacy: the respondents' sensibility, collective motivation and understanding between knowledge and objects, in terms of their substance views and intersectional notions regarding what exists and is expected to the Biak women social political position in society is continually dilemmatic.

In this turn, what I can promote as the insight of this study, also as a form of critical praxis is the dimensions of power, historical structural inequalities on how the role of social determinants and lived experience informed a multidimensional, gender-informed, as a body of knowledge to the stance, and for future emerging gender integration and equality, need specific communication actionable recommendations. As interconnected knowledge project within rhetorical situation and critical resilience-building concept that implied the cutting-edge definitional dilemma for intersectionality: enacted as social justice projects aimed at remedying complex social inequalities. In this context, 'Binsyouwi' wisdom as the approach should be promoted as opportunities, preparedness, responses and resiliency for political engagement in the future. It is conveyed

tactically and holistically with control and care related goals, policies and planning, the understanding of intersectionality predisposes to respond the levels of stability, rationality, adaptability, and inclusivity dimensions, that as a critical praxis are vast within social justice work.

To do so, the integrated intersectional framework is induced into both discourse practice and public policies (i.e., education, political engagement), renegotiate gender identification within a performative place of Binsyouwi and politics. Taking a stand such as critique social injustices and inequalities (e.g., human rights expression), imagine alternatives, and/or propose gender resilience-building practice, and developed an iterative, participatory process that involves multi stakeholders for change. Much is at stake, however, intersectionality's notion can travel across diverse interpretive communities, shifting and emerging as an important implication in the future.

Therefore, a regular invoke and making use of intersectionality, as those made by human rights activists, community organisers, political figures, and lawyers to traverse the terrain of hegemonic masculinity is bound to generate controversy and contestation, to put forth the innovative, cutting-edge advantage in the field.

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